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PERTH, 20 March, 1651.

A Short Exhortation, and War-
ning, To the Ministers and Professours
of this Kirk; From the Commission
of the Generall Assemblie.

H. Scoll and Chancery

THe eminent danger of Religion, King, and Kingdom, by the unjust Invasion of the blasphemous *Sectarian Armie*, The sad condition of our Countrymen in the South parts of the kingdom, groaning under the grievous Oppression of Strangers, devouring their substance, and enslaving their persons, the sad silence in many Congregations, whose Teachers are driven into corners by the violence of the Enemies, contemners of GODS Ordinances, and mockers of His Messengers; The *Adversaries* roaring & making a strange noise in the midst of some Congregations, the Inevitable hazard of our dear brethren, to bee leduced into pernicious *Heresies* and *Errors*, by the deceitfull practises and speaches of *Sectaries*, that are cunning to deceave, & speak lies in hypocrisie; The Innocent blood of our brethren murthered by the Sword of a mercilesse enemy; the sighing of the Prisoners, Inhumanely and cruelly used by these who keep them captive; The care of preserving our posterity from being sunk in the dark dungeon of *Errors*, and fast bound with the heavie chayns of baseit *Slaverie*; Doe cry so lowd in the ears of all who have ears to hear, and a heart to understand, to bee awake and quickened unto the necessarie Duetie of the tyme, that it is a wonder that anie *Jonah* should bee found fast asleep in so great a Storm, wherein the Kirk and kingdom are lyke to bee over-whelmed; Yet the conscience of our Duetie

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our Duetie, according to the trust committed to us, and the carriage of some who either opprest with a Lethargie, lye still, or feased upon by a benumming coldnesse, move slowlie, or carried about with the wynde of Strange Doctrine, as children are tossed to and fro, and move contrarie, Constrayn us to lift up our voyces, & from the Watch-tower, whereon wee are set, To give warning unto the Professours and Ministers of the GOSPEL throughout the Land, and to waken them up to their duetie, as they would avoyd the displeasure of the ALMIGHTIE, And escape the deserved punishments and censures which may bee inflicted by Iudicatories Civile and Ecclesiastick respective, upon deficients in, & delinquents against duetie, according to the Degree of their offence.

Wee exhort all men unto Repentance, to return from the evill of their thoughts and wayes, and to mourne after the LORD, comming to Him through the MEDIATOR of the New Testament, by whom wee have an Attencionment thorough Fayth in His Blood, It is more then high tyme for all to bee humbled under the Mightie Hand of GOD, who hath cast us down, And is able to rayse us up agayn, who hath wounded, and is able to bynd up our wounds. To this effect wee have appoynted a Solemn Day of Fast and Humiliation, for the cautes sent unto the severall Presbyteries.

It is the Duetie of the Members of this KING, and Subjects of this kingdom, at this tyme, most chearefullie unanimouslie and speedilie to come out, and concurre in the common defence of Religion, King, and kingdom, endangered by the unjust Invasion of Forraigners, according to the call and command of Authoritie: Let it bee seriouslie layd to heart, how much blood is spilt, how manie Townes and Shyres are spoyled, how miserablle our Brethren are distressed and oppressed, how much the common Euemie is strengthened, while you are onlie preparing for Relief. What-so-ever is done to the least of them for this Cause, is to bee taken as done to vs all in generall, and to everie one of vs in particular, according to the

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to the expresse wordes of the Nationall COVENANT. And in playne tearmes, wee are obliedged by the Solemne League and Covenant to affit (which necessarilie importeth concurrence) and defende all that enter the League and Covenant in the maintaining thereof, Wee obteint and exhort you for the Interest wee have in the comon Adventure of these rich goods our Lyves, our Liberties, our King, our Religion, which are all embarked in one bottome, that yee abandone not the ship of the Common-wealthe in this Tempest; For if the Ship perish, what can bee safe that is within?

If you tender true Religion, you see how the *Sectaries* shew themselves playne enemies thereto, and maintaine that impious monstre of *Toleration*; Though Religion were not in the Question, Let Loyaltie to your King, the onlie King in the world, Who is in a Religious Covenant with GOD and His People, animate you agaynst these who are his enemies, Because hee is a King, and because Covenanted; Cast not off the care you ought to have of your Countey, which yee see manyfetlie and violentlie Ruined before your eyes. If these will not move you (wee speake the language of our worthie Reformers in the lyke case of Invasion by forraigners) Remember your Wyves, Children, and Posteritie; your Ancient Heritages and Houses; And bee assured these Strangers will not regard your Rights, when ever occasion shall serve; And if yee purpose, (As wee doubt not, but all these who have either wit or manhood will declare and prove indeed) to brooke your Ancient Rowmes and Heritages, defended valiantly by your cowragious Progenitours agaynst all Strangers Invaders of the same (such as the *Sectaries* ate this day) If you will not bee slaves to them, and have your Lyves, your Wyves, your Children, your Substance, and what-so-ever is deare unto you cast at their feete, to bee used and abused, at the pleasure of strange Souldiours: If yee will not have experience some day in your owne persons (as wee suppose the least of you would not gladlie have, but would rather choose

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with Honour to die in defence of his own Native Rowme, then
,, live and serve so shamefull a servitude) Then Brethren, joyn
,, with the Forces of the Kingdom, and both with Wit & Man-
,, hood oppose the common Enemie; Or else our Liberties shall
,, bee here-after dearer bought; Let none bee so unhappy and
,, mischievous, And so withdraw himselfe herefrom.

Except men will blot out of their hearts the love of Religion, cast off Loyaltie to Soveraigne Authoritie, and lay aside all care of their Countrey, Lawes, Liberties, and Estates, yea, all naturall affection to the preservation of what-so-ever is dearest to them under the Sunne, (all being in a visible Danger of Ruine and Destruction) They must now or never appeare activelie, each one stretching himselfe to the uttermost of his power. It is no tyme now to delay, nor goe about the busynesse by halffes, nor bee almost, but all-together zealous. The Scripture pronounceth him cursed, that doeth the Work of the L O R D negligentlie, that commeth not foorth to the helpe of the L O R D agaynst the Mightie. If wee have been forward to assist our neyghbour kingdomes, shall wee neglect to defend our owne? Or shall the Enemie of G O D bee more active agaynst His Cause, than His Covenanted People for it? G O D forbid. If the Work shall now miscarrie and fayle in our handes through our unfaythfulnesse, our owne conscience shall condemne us, and Posterite shall curse us. Who knoweth, but if wee stand stoutlie and steadfastlie to it, the L O R D may yet command our Delyverance, and shew us His Salvation.

Let all sortes both of High and Lowe Degree in this kingdome, call to mynde their Solemne Covenances; and namelic,
,, that Article of our Nationall Covenant, which obliedgeth us
,, not to stay nor hinder anie such resolution as by common con-
,, sent shall bee found to conduce for the endes of the Covenant:
,, But by all meanes to further and promoye the same: Which lyeth as a bond upon peoples consciences readilie to obey such
ordours, as by the publick resolution of the Parliament, and
Commission

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Commission of the Generall Assemblie, are found necessarie
for the prosecution of the Warre; And that Article of the So-
lemne League and Covenant which oblidgeth us. Not to “
suffer our selves directlie nor indirectlie by what-some-ever
Combination, Perswasion, or Terrour, to bee divyded and “
with-drawne, from this Blessed Union and Conjunction, or “
to make defection to the contrarie part, Or to give our selves “
over to a detestable indifferencie, and neutralitie in the Cause. “
According to which Article Mens realitie and integritie in the “
Covenant will bee manyfet and demonstrable; As well by
their omissions as Commissions, by their not doing good, as by
their doing evill. Hee that is not with us, is agaynst us; and
hee that gathereth not with us, scattereth. Since everie mans
not adventuring his person, not sending out these that are un-
der his power, according to publik order & appoynment; And
not paying the Contributions imposed for Mayntenance of
the Armie, have been formerlie esteemed a ground of judging
men Enemies, Malignantes, and Covenant breakers; Wee
wish it may bee the care of all to shunne the wayes that may
bring them, under these foule Characters, and whereby they
may runne themselves under the hazard of the displeasure of
G O D and the censures of the K I R K , and no doubt of
civile punishment also to bee inflicted by the State.

Let Ministers as the Messengers of the L O R D , stirre up
others both publickly, by free and faythfull Preaching, and
privately, by admonishing everie one of his Duetie, as there
shall bee occasion. Considering that silence in the publick
Cause; Especiallie in publick Fastes, not labouring to cure “
the disaffection of people, not urging them to constancie and “
patience, in bearing of publick burthens, nor to forwardnesse “
in the publick cause: That speaking ambiguously, inclyning to “
justify the wicked cause, uttering wordes which favour of “
disaffection, complaingning of the tymes in such a way as may “
steale the heartes of people from lyking good instrumentes “
in this Work, and consequentlie from G O D S Cause; Yea, “
that “

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that some reade publick ordours, and speake agaynt them in private conference; Are reckoned up amongit the enormities and corruptions of MINISTERS in their Callings, by the GENERALL ASSEMBLIE, 1646. Sess. 10.

And because the COMMISSION of the GENERALL ASSEMBLIE, In their REMONSTRANCE to the Convention of ESTATES, Iulie 6. 1643. teaching all true Patriots and Professours of the Reformed Religion, that they may learne to discern and know the Enemies of the KIRK, amongst other marks of *Malignants*, give this, Their offering to Presbyteries, In all the quarters of the Kingdome Papers contrarie to the DECLARATIONS of the Commissioners of the Generall Assemblie. The Generall Assemblie 1645. In their Seasonable Warning, 12. Februarie, gave these Characters of secret *Malignants* and *Discovenanters*. Their slighting and censuring of the publick Resolutions of this KIRK and STATE; Their labouring to rayse Jealousies and Divisions, to retard or hinder the execution of what is ordayne by the publik Iudicatories; Their Censuring and Slandering of these whom GOD hath used as His Chiefe Instrumentes in this Work; Their drawing of Parties and Factions for weakening of the Common Union, Their Endeavours, Informations, and Sollicitations, tending to weaken the heartes and handes of others, and to make them with-holde their assistance from this Worke: Enjoyning such to bee well marked, tymely discovered, and carefullie avoyded, lest they infuse their counselles into the myndes of others; Wherein they requyre Ministers to bee faythfull, and Presbyteries to bee vigilant and impartiall, As they will answer the contrarie to GOD, and to the Generall Assemblie, or their Commissioners. The Generall Assemblie, 1646. Sess. 10. Ordaineth, That besydes all other Scandalles, Silence, and Ambiguous speaking in the publick, much more detracting & disaffected speaches bee seasonably censured. The Generall Assemblie, 1647. Sess. 27. Doeth in the NAME of

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of G O D , inhibit the spreading and dispersing of *Erroneous Bookes, or Papers, Pamphlets, Lybelles, and Letters;* Requyring all Ministers, to warne their Flockes agaynst such *Bookes* in generall, and particularlie, agaynst such as are most plausible in insinuating and dangerous; And ordyneth Presbyteries and Synodes, to trye and processe such as shall transgrefse, Recom- mending to Civile Magistrates, that they may bee pleased to bee assilting to Ministers and Presbyteries, in the execution of this Act; And to concurre with their Authoritie, for that effect.

Therefore, for execution of the foresays Acts of Assem- blie, and preventing the eminent danger of Religion, the peo- ple of G O D , and the kingdome, by practises leading to en- courage the heartes, and strengthen the handes of Enemies, in prosecuting their wicked purposes, to make faint the heartes, and enfeeble the handes of G O D S People, and to seduce their myndes, with divisive and separating counselfes and prin- ciples; According to the power and trust committed to us, And according to the practise of former Commissions of the Generall Assemblie, Wee do, in the Name of G O D , inhibit and discharge all Ministers to preach, and all Ministers and Professours, to detract, speake, or wryte agaynst the late Publick Resolutions and Papers of the Commission of the Ge- nerall Assemblie, In ordour to the calling foorth of the peo- ple, for the necessarie Defence of the Cause and kingdome; Agaynst the Unjust Invasion of these *Enemies* to the Kingdome of G O D , and to the Governement of this K I R K and King- dome; Or to spreade and disperse *Letters, Informations, or anie other Papers*, agaynst the same, or in anie other way to obstruct that service, Tending to the Preservation and Defence of Religions, king, and kingdome; Requyring Ministers to warne their Flockes of these *Papers* in general, And particularlie such as are most plausible, Insinuating and dangerous: And wee doe seriouslie recommend to Presbyteries, that with all vigilancie, they take speciall notice and tryall of such persons within

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within their boôds, whether such as have their station there, or such as in this troublsom tyme, have their present residēce, Mi-nisters, or others, & impartially proceed against them, As they will be answerable. As also we do, in the Name of GOD, exhort al Ministers, faithfully to declare & witnes, at al occasions, their unfained hatred of malignācy, & malignāt corsēs, & in their whol deportment, to evidence their wonted zeale against all malignāt persons, disaffected to the Cause of GOD & Covenāt: & particu-larly, to take notice of al mockers of Piety & Godlinelle; & of al, who after the profession of their repētāce for their accession to malignāt corsēs, shal bee found, in private or publick, by word or deed, venting their affection therunto; & after tryal, condignly to censure them in their severall Presbyteries. And to report an accompt of their diligence in the premisses to this Cōmission from tymē to tymē.

Though our Difficulties bee manie and growing, yet when woe looke back upon the great thinges which GOD hath done for us; and for our Predecessoures, and our manyfold Delyverances out of severall Dangers and Difficulties; which appeared insuperable, Experience breedeth Hope. Our Fa-thers trusted in GOD; they trusted in Him; and Hee did delyver them; they cryed unto Him; and were delyvered; they trusted in Him, and were not confounded. Let us wayte upon Him, who hydeth Himselue from the house of I a e o s. Let us crye unto the L O R D O F H O S T E S, who hath delyvered us, and doeth delyver us: And in Him let us trust, that Hee will yet delyver us: Though for a small moment Hee hath forsaken us, yet with great mercies Hee will gather us, Hee who hath shewed us great and sore troubles, shall quicken us agayn; and shall bring us up agayne, from the Depths of the Earth: Hee shall encrease our Strength, and comfort us on everie syde, agaynst our Feares on everie syde: Onlie bee strong, bee of good cowrage, bee of one mynde, and ac-cord in the Worke of the L O R D, and the G O D of Love and Peace, shall bee with you. 22 JY 69

A. K E R.

